

A  
VISITATION  
OF  
LOVE unto all PEOPLE.

(In whose hearts there are any true honest tender desires, begotten towards God and his righteousness,) In what sect or opinion or profession soever they be, in which is not in the Light; Especially unto such who hath felt something of the workings of the life and Power of God in them, and yet notwithstanding hath been led by the subtilty of the Serpent, from the life and power of God into many Sects and opinions and forms, which are without the life and Power of God; and herein the subtil workings, and devices of the Serpent whereby he deceives the hearts of the simple is clearly made manifest.

And this is written in tender Love unto all of you who feel something stirring in you, that is not satisfied with all the words that ever you have heard from man or woman, nor yet with all the practices and performances that ever you have practiced and performed in all the Sects and opinions and Profession that ever you have been in.

And here the pure and living way is declared, whereby every particular who returns to this way, and believe and wait in it shall come to receive a particular satisfaction unto that in them (the seed) which never yet they could witness satisfied in all the Sects and opinions they have been in, which is out of Christ the light, which is the new and living way.

By a labourer in the power of Truth (which doth make free) for the deliverance and freedom of the Righteous Seed.

*George Fox, the younger.*

LONDON, Printed for Thomas Simmons at the Bull and Mouth near Aldersgate, 1659.



*A visitation of love, unto all people in ( whose hearts there are any true honest tender desires begotten towards God and his Righteousnesse ) in what sect, or opinion, or profession soever they be in, which is not in the Light.*

*Friends,*

**G**Od, the higher Power, unto whom the soul is to be subject, he only hath immortality, and dwelleth in the Light; and he is *Light*: And he hath freely given his Son into the world, ( by whom the World was made ) for a covenant of *Light*, and he is the true *Light*, which lighteth every one that cometh into the World, that all men through him might believe, who is the Word of God, in whom is *Life*, and that life (marke) is the *light* of men; and the pure grace of God which bringeth salvation (by which the Saints are freely justified ) hath appeared unto all men; yea the Eternal God of truth hath appeared unto you in his Son *Iesus Christ*, the true *Light*, and with this *Light* hath God made manifest unto you your sin and evil deeds, and with the measure of the *Light* of his Son ( in you ) sometimes hath he appeared in his mighty power, whereby he hath smitten you for your sins and evil deeds, and he by his power hath broken you into tenderness, & brought you down into lowliness for a time, and then by his irresistible power thus working (in you) did he beget a holy Seed, from whence pure desires and breathings after God hath often arose ( in you ) which seed could not, nor cannot be satisfied without Gods living presence; Now ye, not standing in the power which convinced you, and smote you and broke you into tenderness, and brought you down, and then begot a holy Seed in you; from whence a pure unfained love to God hath oft sprung (marke) you not minding the workings and movings of this power in you; nor waiting in it for to receive counsel, you entered into reasonings and thoughts, which the subtilty ( which is the Devil ) presented in you; and so ye hearkned not to Gods voice (the power which had wrought so in you ) but you entred into reasonings with the subtilty ( which abode not in the power ) and this begot a questioning in you what that should be, which had so ap-

peared in you, and broken you into such a tenderneſſe, and had wrought ſuch a ſuddain change in you, which you were not able to reſiſt; And ye going into the reaſonings in your minds; thus you turned from the pure power of God, and then ſin ( which ſeparateth from Gods preſence, which he by his power worketh in you, had in meaſure ſmitten and brought downe in you ) aroſe again, and got the dominion in you, and to you going thus from the power wherein ye ſhould have waited to have been preſerved in the tenderneſſe, ye ſoon loſt the tenderneſſe and fear, which the power had wrought in you; and then hardneſſe of heart ſoon grew in you again, and then the ſeed which God had begotten in you, ( which cannot be ſatiſfied without his preſence ) that began to be ſorely oppreſſed in you, by the ſin ( which ſeparates from Gods preſence ) which got up more and more in you; through your turning from the power which ye once felt manifeſted and working in you againſt ſin: And then a grievous weight or burthen came upon the righteous ſeed in you; and then it began to groan and cry to God from under the burthen and weight of iniquity that was upon it, and then the *Light* appeared more brighter in you again, ( for the ſeeds ſake which ſuffered in you ) and ſhewed you that you were wrong, then the *Light* judged you for the wrong, and then trouble came upon you, and encreaſed in your minds; and then the Serpent, the ſubtilty, the devil ( which abode not in the truth ) he appeared likewiſe in you, and begot a hurrying, and a confuſed noiſe in your minds, and then preſented many things unto you, and ſturred you up to do them, that ſo he might draw ye from hearkning unto the *Light* ( wherein you ſhould have waited to have heard and known Gods voice, and council and to have ſeen and heard, what God had required at your hands ) and thus the ſubtilty which is the Devil, who was a murderer from the beginning, and abode not in the truth; ſought to draw you from the *Light* ( which is the truth ) that ſo he might murder the Righteous ſeed, which God had begotten in you, ( unto which ſeed the promiſes are ) Now your minds being drawn from the *Light* which convinced you of ſin, you entred further into ſin, and then you could not find any power for to reſiſt ſin, becauſe you went from the light which ſhewed you your ſin, where in ye ſhould have waited to have received power againſt ſin, and then the ſeed ſuffered in you, by the ſin which ye were entred into  
 exceedingly

ceedingly; and trouble increased more and more in your mindes, (this hath been the condition of some of you) and then the subtilty drew you into reasonings & consultings what to do, that so the burthen which you felt, and the trouble in your mindes might be removed; So ye hearkning unto the subtilty, he then presented several things unto you to be done, some of which once were commanded by God to be done by them unto whom the command came, and so the subtilty perswaded you, that ye must do those things likewise, before ye could have peace, and witness the burthen and trouble removed, which ye felt; So he having drawn you out of the senseableness and feeling of the *light* and power of *God*, your understandings became wholly darkened, as unto the counsel of *God*, and then these things which the subtil enemy presented, exceedingly pleased the affectionate part in you, and some of you he perswaded to act such things as *God* never commanded any to act; and so ye going from the *light* (which never changeth) and hearkning unto the subtilty (which leads into changeableness) here ye began to run into *Sects* and opinions, and heaps, and parties, and divisions; yea, here is the ground and rise, and beginning of all *Sects*, and opinions in the world, peoples going from the *light* and power of *God*, which leads into the substance, and into oneness of minde, and hearkning unto the subtilty which leads but into the likeness of *Truth*, and into self-separation and divisions, and changeableness of mind, and when the *Serpent* had drawn you into several opinions, and practices in your worship, then he fed you with knowledge, that so each of you might be able to plead, and contend for your opinions and practices; and then he begot a strong, hot, hasty will in you (which hath been called zeal for *God*) whereby he drew you into hot contentions one with another, and so by little and little he raised up a secret envie and prejudice in you, one against each other, till at length some of you break forth into rage, and scorne, giving one another scornfull Names.

And thus the Mystery of Iniquity wrought in many of you, untill the seed grew weak in you (as to your feeling) and became as a dead thing unto you, being thus strangled in you, by your going from the Power, into those things that the power of *God* never moved, or drew you to act, (but the *Serpent* which abode not in

the power) So then you were not sensible of such a burthen indeed, as ye were once, when the seed which God had begotten in you was more quick and livelie, and then the subtiltie perswaded you that now you were right, because you felt not such a burthen and trouble in your mindes as you once did; and then a joy sprung in you for a time, and then the subtiltie perswaded you, that 'you were now entred into the work, and service, and worship of *God*; and that he had given you some reward; now because you were not sensible of such a burthen, and trouble in your minds as ye were before you acted those things in your worship, and thus the subtiltie beguiled some of you; But this condition continued not long with you, for *Gods* eternal witnesse (which ye had as it were slain, and made merry over it) that arose and appeared in you again, for the seeds sake, and disturbed and broke that false peace, and joy and perswasion that you were got into, (through transgressing [and going from] that which is pure of God in you, and acting those things in the transgression, which *God* never required at your hands) and then with *Gods* witnesse the *light*, you saw your selves wrong again, and the *light* judged you for your forwardnesse, and then you begun to loath those practices in your worship, which before you delighted in, and then something you came to feel stirring in you again, which was not satisfied, but breathed and groaned and cried unto the Lord; and then you were in a fine tender condition again; But then the subtiltie soon appeared in you again, and presented some other new things unto you, and called those which he had formerlie led you into, old emptie weak and beggerlie things, and thus he wrought in the subtiltie, to draw you from hearkning unto that which made manifest your condition unto you, and thus he hath drawn some of you into most of the Sects and opinions that be in the World, and through them, and thus in the subtiltie hath he wrought in you to save his head, (or life) for he knew that if you had hearkned unto the truth of *God* as it appeared in you, and had obeyed it, that then *Gods* power would mightily have been made manifest in you, whereas the seed immortal would have been raised up in you, which would have bruised his head.

So take notice how the Lords love, the Light hath followed you, and checked and reprov'd you for your hastinesse and forwardnesse

wardness, and hath shewed unto you the emptiness and deadness of all the profession and worship that ever you have run into.

And some times when you have been brought into lowliness and tenderness; by the power of the Lord which hath smitten you, then the Lord hath opened mighty things in you unto his seed, which breathed and thirsted after his righteousness, and could not be satisfied without it, and then the Serpent hath wrought in you again in the subtilty, to lead you from that which opened, and from the pure, and so lead you up in the boasting nature, to hold forth those things in the fleshly Principle which the Lord opened unto his own seed, and thus he hath kept you out of the life and power of truth, and he hath filled some of you with many strange imaginations, and expectations concerning God and Christ, and his appearance without you; and so all along he hath strove to keep you from minding Gods appearance within you, by drawing your minds into the visible changeable things, and yet the Lord in love to his own seed hath spared you; so mind the Lords long patience, and forbearance which hath been great towards you, for his Seed sake in you, which breathes and thirsts after his righteousness, and cannot be satisfied without his life and presence.

And truly friends my love is exceeding tender and large towards you in whom there is such a pure tender seed stirring, and my desire is (who have seen the emptiness of all profession without the life) that you might come to witness the seed satisfied in you (with the pure power and life and virtue of the living God) which hath suffered long in you, and hath not been satisfied by reason of your disobedience unto the light.

Therefore in tender bowels of love and compassion unto you, I do freely declare unto you all the new and living way which hath been from the beginning, which is Christ Jesus the true light which lighteth every one which cometh into the world, whereby every one of you believing in the light, may come to receive a particular satisfaction from Christ, from whence the light doth come.

Friends, the manifestation of the spirit is given to every man to profit withall, but you have transgressed and gone from the manifestation



festation of Gods Spirit in your own particulars, and so  
 it is impossible for you for to profit in the things of God,  
 or come to receive a particular satisfaction, until you come to  
 own that, and believe in that which you have transgressed and  
 gone from, which was given you to profit withall, and  
 to lead you into the substance, which giveth satisfaction; now  
 the manifestation of the spirit doth shew unto you your  
 runings and willings, and actings and strivings that ye have  
 been in, whereby ye could never obtain satisfaction unto that in  
 you which breathes to do the will of God; now you must mind  
 that which makes manifest these things unto you, and as you  
 take notice of that (which is the light) and waite in it, you will  
 come to feel it drawing you into stillness, and coolness and quiet-  
 ness of spirit, and then with the light you will come to discern  
 the subtilty, and the motions thereof, which hath oft beguiled  
 you, by drawing you from quietness and stillness into the Airy  
 imaginations, whereby he hath tossed and unseated your minds;  
 and as you waite in that which doth make manifest, (which is  
 the light) and believe in it, you will come to feel something  
 arising in you, in power to judge and condemn the subtilty, as that  
 stirs in you to draw you from waiting upon God, and then you  
 will come to know and feel, the spirit of Judgement and  
 burning, placed in you to purge you, and as you waite in the  
 judgement in patience and stillness you will come to hear the still  
 voice that is spoken of in the Scriptures, saying, This is the way  
 (and shewing it unto you) and when you see the way as you waite  
 in that which shewes it unto you, then you will come to hear the  
 command in power, saying unto you, walk in it, and then you will  
 come to know your Teacher which cannot be removed into a  
 corner, and so here the path of the just ye will all come to know  
 and witness in your selves, which is the shining light which  
 shineth more and more, until the perfect day; for as you all  
 waite in that which calls for stillness and silence to the flesh and the  
 motions thereof, ye will come then to see more light and so ye  
 will come to witness what *David* spoke to be true, who said to  
 God, in thy light shall we see light, and then the just (which hath  
 been long oppressed and burthened in you) will begin to sprig  
 and



and as you believe and waite in the light, your minds being staide in it, you will come to feel Gods living power working and operating in you, condemning and removing that in you, which hath oppressed and burthened the just, and so by Gods pure power, (as you waite and continue in it,) you will come to feel and witness the just holy seed raised up in you from under that which did oppress and burthen it, and here you will feel the captive come out of captivity by the Gospel which is the power of God, and the prison door set open, and the prisoners set at liberty; and then as you waite in the light you will come to feel Gods pure power ul presence, and life and virtue running through you, which will refresh the seed, which is tender, and give satisfaction unto it; and so as you all waite low in the fear of God, watching in the light, that nothing may get up in you to boast and glory which is not of God, you will then feel your love exceedingly encreased towards the pure living truth of God, and your whole delight will be to walk in the truth, in righteousness and holiness, (without which no man shall see the living God) & as you all walk in the light obeying it, you will come into the pure fellowship, and Communion and unity of the Saints, and then you will feel the life, which is the blood of Jesus Christ cleansing you, purging and purifying you from all sin; and so as every one of you abide in the faith, feeling it standing in the power of God that will purifie your hearts, and give you victory over the world, and then you will come to receive a particular satisfaction from Christ the power, which is the Author and ground of the Saints faith, and you will feel Gods Spirit, and power and life as you dwell in it, drawing and leading you into whatsoever he requireth you to do, and as you all waite and are still in that which doth discern the thoughts and the intents of your hearts, and makes them manifest unto you, you will clearly come to discern the subtilty and the motions thereof, which would draw you to act such things as the Lord doth not require you to act.

So all take heed to that which discerns the thoughts and intents of your hearts, for this is a measure of the word of life, which is quick and powerful, and as you all waite in it, you will feel it to be so: for you will feel it dividing the precious in you

from the vile, and this is the ingrafted word which is able to save your souls.

So this is not written to feed the carnal mind in any, but it is written for your sakes, who are truly breathing and thirsting, after Gods righteousness, and cannot be satisfied without it, that so you may all come into the true light wherewith you are enlightened, and that you with it may come to see how you have been tossed and tumbled up and down by the subtiltie of the Serpent, in those things which could never give you true peace nor satisfaction; and that now through believing in the truth and obedience of the spirit, you may all come to witness a particular satisfaction, and that you may come to feel the pure image of the holy God restored in you, even his everlasting righteousness, his power, his wisdom, his life and glory raised up in you, to have Dominion, and to rule over all the earth and to subdue it, that so the pure God of life and vertue might be glorified in your mortal bodies, and that you might all come to feel and witness an everlasting habitation of rest and peace in him who is worthy of all honour and praise, and thanksgiving and Dominion for evermore, Amen.

Now some of you who have been ancient Professors will say to us, if we should joyne to you, we must lay down all then that ever we have professed; and what, have we been Professors so many years and yet have to begin all again? have we known nothing of God all this time? this is hard say they.

To this I answer, friends, if you come to joyne to the truth, you must then lay down and leave and forsake all that which you have held up and practiced in your own wills which you were never led or required to hold up or practice by the spirit of truth; but I do know and own that there was a pure living Principle of God, oft stirring in you, in your Profession, by which Principle of God you oft saw that you were wrong and that you did that which was not well pleasing in the sight of God in your Profession; for that Principle of God in you, the light, judged and condemned you for many of your actions which you acted, and sometimes the Lords witness brought you into a tender low condition; and then opened things unto the Seed in you, but you not taking heed to the light to be the guide and stay

stay of your minds you continued not long in that condition, but you consulted with the subtiltie (which drew you from Gods witness) what you should do, and so waited not in that which brought you into tenderness to receive Gods Council in that, but you took Council of the Serpent, and your own hearts, and so ran into things which God never required at your hands, and therefore God had no regard unto your worship, because it was not in the Spirit and in the Truth, you not being guided therein by the Spirit of Truth; so into that which was in the beginning you must all come, which is Christ the true light; who hath enlightened you, and you must learn of him who is the light of life, the word and the Power by which all things were made, and are upheld, and you must be subject unto the measure of him in you, and this his measure if you submit to it, that will bring you to cease from your own wills, and works, and to waite in silence and patience, to see and feel Christ the Power of God, to work all your works in you and for you; and if you own the light, that will plainly shew unto you how God formerly appeared unto you, and how you went from his appearance; so the light will own that which God opened unto you at any time, but it will deny and condemn your own imaginations, which you mixed with that which God opened unto you, and so unto this witness of the Lord you must all come, and believe and waite in that which will separate the precious from the vile, before that can be satisfied in you which breathes after God.

So my tender love and compassion is unto that in you which is not yet satisfied, but doth truly hunger and thirst after the life and Power of Truth, and my soul doth travell for freedom and satisfaction of that seed, and I suffer with it, and bear many things for its sake, for I have true unitie and fellowship with that in you, and I know it, and am known of it; but I cannot have unitie with many of your practices, which ye have been in, because they have caused the Seed in you, (with which I have unity) exceedingly to suffer, you not being guided and led into them by the Spirit of truth, and so against all such practices I do bear witness in the spirit of meekness, and I labour in the spirit of Love, to turn Peoples minds unto the manifestation of the spirit of truth,

which is given to everie man wherewith to profit; so all people feel that and mind that, and hearken unto that which oft riseth in your hearts, against Lust, against covetousnesse, against pride, against vain and needlesse words, and thoughts, and against all evil in its appearance; and as you all minde this principle which moves and stirs in you, against all evil, you will feel it divide your good words from your bad words, and good thoughts from bad thoughts, and good deeds from bad deeds and that which divides betwixt these, and shewes you the difference of them, this is the word which *Moses* and *Paul* wrote of, which is nigh the mouth and in the heart; Yea this is the word of reconciliation, which reconciles to God, this is the ingrafted word, which is able to save the Soul.

Now you being turned to this word, even to that which discerns the thoughts and intents of your hearts, as ye wait in this, let the subtilty appear never so subtilly to draw your hearts after any thing, or into any practice, which the Lord requireth not of you then this word which is the power, it will make it manifest unto you, and it will stop you from entring into any such practices if you will fully resist it not, and believing & waiting in this word, it will not suffer you to speak any hasty unfavourie words, or word, and then ye will come to be truly sensible of a bridle to the tongue, without which the religion is vain; and this word, ye taking it to be your guid, it will bring you into favourie sound words, seasoned with the grace of God, and so as your words and actions, and lives come to be ordered by this word (Christ the power of God) they will reach unto the witnesse of God in every one where ye come, and if ye will hear this word and regard it, and not resist it, it will work true faith in you, by which you will feel your hearts purified from sin, and ye will feel it giving you victorie over the world, within and without, and if ye keep in this faith, ye will not make haste, for ye will feel the eternal light (which is the life of the Word, calling and drawing you out of the hasty nature, into sobernesse, stillnesse, and quietness, and meeknesse of spirit, and so ye will feel your strength renewed in the Lord, as ye all wait upon him in his light; and all beleiving in the *Light* ye will not come into condemnation; and as ye all wait in that which discerns, and reveals the thoughts and the intents of your hearts (which is the word of power) this also will divide

devide between your good thoughts and your bad thoughts, and the good motions, and the bad motions, which you will see stirring in your mindes, and if you hold fast the word of truth, it will preserve and keep you out of the bad thoughts and motions. and it will join you unto the good, and ye will come to feel the operation of the spirit, and life, and power of God in you, to shake, and overturn and work out that ground (which hath been in you) from whence the bad words, and bad thoughts, and bad motions hath arose, which hath burthened the oppressed the tender seed in you, which you never could witnesse satisfied with all that ever you have performed; but as ye all believe, and wait in this unchangeable measure of God, you will come to feel the burthen taken off the Seed; and ye will come to feel, and witnesse more true durable peace and satisfaction in one hours vvaiting upon God, then ever you felt and vvitnessed in all the vvords that ever you have heard from any man or vvoman in all your lives, or in all your practices that ever you have practised (before you vvere brought to vwait upon God in his gifts, vvich he hath given you to profit vvith all) although in those things vvich vve have practiced, I know ye have had a great joy appearing in you for a time, but it vvas not durable nor lasting; for vvhen Gods true and faithful vvitness, (the light) appeared and sheved you, howv that God never required those things at your hands, vvich you had practiced, then your joy, and peace vvithered, and came to an end, which you appeared some time to have in those practices, and if at any time ye come to feel some little peace, and joy, and refreshment, through what God opened to the seed in you, vvhen by his povver ye vvere brought into some tenderness, ye soon lost this also, by going from that vvich brought you into the tenderness; But as you all come into the obedience of the spirit, and abide in it, this vvill bring you into the seasoned life, and then ye will come to feel and witnesse pure peace, and joy, and refreshment, and satisfaction which will last, and abide for ever with you, if ye abide in the spirit, and then ye will be made willing to lay down, and denie all that vvich ye have been acting, vvich ye never were lead and guided to act by Gods pure holie spirit; and to denie all such also as would draw you to act that vvich God requireth not at your hands.

which is given to everie man wherewith to profit; so all people feel that and mind that, and hearken unto that. which oft riseth in your hearts, against Lust, against covetousnesse, against pride, against vain and needlesse words, and thoughts, and against all evil in its appearance; and as you all minde this principle which moves and stirs in you, against all evil, you will feel it devide your good words from your bad words, and good thoughts from bad thoughts, and good deeds from bad deeds and that which devides betwixt these, and shewes you the difference of them, this is the word which *Moses* and *Paul* wrote of, which is nigh the mouth and in the heart; Yea this is the word of reconciliation, which reconciles to God, this is the ingrafted word, which is able to save the Soul.

Now you being turned to this word, even to that which discerns the thoughts and intents of your hearts, as ye wait in this, let the subtilty appear never so subtilly to draw your hearts after any thing, or into any practice, which the Lord requireth not of you then this word which is the power, it will make it manifest unto you, and it will stop you from entring into any such practices if you will fully resist it not, and believing & waiting in this word, it will not suffer you to speak any hasty unfavourie words, or word, and then ye will come to be truly sensible of a bridle to the tongue, without which the religion is vain; and this word, ye taking it to be your guid, it will bring you into favourie sound words, seasoned with the grace of God, and so as your words and actions, and lives come to be ordered by this word (Christ the power of God) they will reach unto the witness of God in every one where ye come, and if ye will hear this word and regard it, and not resist it, it will work true faith in you, by which you will feel your hearts purified from sin, and ye will feel it giving you victorie over the world, within and without, and if ye keep in this faith, ye will not make haste, for ye will feel the eternal light (which is the life of the Word, calling and drawing you out of the hastie nature, into sobernesse, stillnesse, and quietness, and meeknesse of spirit, and so ye will feel your strength renewed in the Lord, as ye all wait upon him in his light; and all believing in the *Light* ye will not come into condemnation; and as ye all wait in that which discerns, and reveales the thoughts and the intents of your hearts (which is the word of power) this also will devide



deuide between your good thoughts and your bad thoughts, and the good motions, and the bad motions, which you will see stirring in your mindes, and if you hold fast the word of truth, it will preserve and keep you out of the bad thoughts and motions. and it will join you unto the good, and ye will come to feel the operation of the spirit, and life, and power of God in you, to shake, and overturn and work out that ground (which hath been in you) from whence the bad words, and bad thoughts, and bad motions hath arose, which hath burthened the oppressed the tender seed in you, which you never could witnesse satisfied with all that ever you have performed; but as ye all believe, and wait in this unchangeable measure of God, you will come to feel the burthen taken off the Seed; and ye will come to feel, and witnesse more true durable peace and satisfaction in one hours vvaiting upon God, then ever you felt and vvitnessed in all the vvords that ever you have heard from any man or vvoman in all your lives, or in all your practices that ever you have practised (before you vvere brought to vvait upon God in his gifts, vvich he hath given you to profit vvith all) although in those things vvich vve have practiced, I knowv ye have had a great joy appearing in you for a time, but it vvvas not durable nor lasting; for vvhen Gods true and faithful vvitness, (the light) appeared and shewed you, hovv that God never required those things at your hands, vvich you had practiced, then your joy, and peace vvithered, and came to an end, which you appeared some time to have in those practices, and if at any time ye come to feel some little peace, and joy, and refreshment, through what God opened to the seed in you, vvhen by his povver ye vvere brought into some tenderneess, ye soon lost this also, by going from that vvich brought you into the tenderneess; But as you all come into the obedience of the spirit, and abide in it, this vvill bring you into the seasoned life, and then ye will come to feel and witnesse pure peace, and joy, and refreshment, and satisfaction which will last, and abide for ever vvith you, if ye abide in the spirit, and then ye will be made vvilling to lay down, and denie all that which ye have been acting, which ye never were lead and guided to act by Gods pure holic spirit; and to denie all such also as would draw you to act that which God requireth not at your hands.



So take heed of such as daubes with untempered mortar, and heals deceitfully, who will speak peace, when there is no true peace, ( but the pure witnesse of God condemns ) for such with the good words and fair speeches deceives the hearts of the simple, keeping them ever learning, but never able to come to the knowledge of the truth, and these through covetousnesse and fained words make merchandize of poor people, for they have a forme of Godlinesse, but they denie and resist the power, and therefore from such turn away ; And all minde that, and feel that, and be subject unto that ; which for sin condemnes sin in the flesh, and then you will feel the spirit of judgement and burning, and righteousness, through which the seed is redeemed, which Seed is heire of the Kingdome of God ; So all waite in the meek, lowlie quiet spirit, that ye may come to witnesse this holie Seed, which delights to do the will of God, ( by the power and life of God ) raised up in you, and brought forth out of captivity, and satisfied.

And look not nor strive not after great and high things beyond your measures ( for that puffs up, and leads into confusion and darke immaginations ) but all wait and be still in the measure of Gods Light manifested in you, that so ye may come to feel him revealing his secrets and misteries unto the babes which cannot live or be satisfied without him.

God is making known that, and firing that in the hearts of people ( throughout the world ) which doth and shall confound and overturne all the wisdom of this World, and the subtilty of the Serpent ( from whence all the Worlds wisdom arose ) and therefore the hand of the Lord will be terrible and heavie upon the disobedient, who disobeyes and transgresseth that which he hath put into their hearts, ( whereby he is opening a mighty understanding in the people ) But the everlasting blessing and peace and joy and glory of the Lord over all shall arise and rest upon all these that join to, and believe in, and obey that word which is nigh, in the mouth, and in the heart.

THE END.



